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HISTORICAL AND GENEALOGICAL NOTES AND QUERIES.

THE DUNKERS AND THE SIEBEN-TAEGER.

(Communicated)

In Volume XI, page 125, of the *Virginia Magazine of History and Biography*, the following passage appears as a translation from a Moravian diary of 1749:

“We were only a few miles from the *Seventh Day Baptists* [Dunkers] who live here at the New River. But we had enough of the description which the people gave of them.”

The editor of the translation makes the mistake here of identifying the *Seventh Day Baptists* with the *Dunkers*. In the next issue of the magazine, however, he amends the passage, saying:

“It ought to read: ‘We were only a few miles from the Sabbatarians’ [Sieben-taeger], instead of Seventh Day Baptists.”—*Va. Hist. Mag.*, Vol. XI, page 234, note.

In the same place he also shows that the community at New river were members of the Ephrata Society, etc.

In the last issue of this magazine, Vol. XII, No. 2, on page 147, it is said of two Sabbatarians who were found several miles southwest of Staunton by the Moravian brethren on October 25, 1753:

“These Sabbatarians were evidently members of the Ephrata colony at the New River.”

These notes, from which I have quoted, make it pretty clear that the New river Sabbatarians, otherwise Sieben-taeger, belonged to the Pennsylvania sect known as the Ephrata Society; but whether the Dunkers were Seventh Day Baptists, or not, is still left in more or less obscurity. The confusion as to the real character of the Dunkers, is “worse confounded” in the quotation from Dr. Thomas Walker, given in connection with the citation I have made last above. Dr. Walker writes:

“He [English] has a mill which is the furthest back except one lately built by the sect of people who call themselves the Brotherhood of Ephrates [Ephrata] and are commonly called Dunkards, who are the upper-inhabitants on the New River. * * The Dunkards are an odd people who make it a matter of Religion not to shave their Beards, ly on Beds, or eat Flesh. * * The unmarried have no private Property, but live on a common Stock. They don’t baptize either young or old, they keep their Sabbath on Saturday, and hold that all men shall be

happy hereafter, but first must pass through punishment according to their Sins "

Dr. Walker here has fallen into a mass of confusion that had doubtless bewildered other men before him, and that certainly has blinded hundreds to the truth since his day; and it is to make another effort, in behalf of justice and historical truth, to clear up this confusion, that I beg space for these lines.

The facts in brief are these: The Ephrata Society, who were an offshoot of the Dunker sect, were Sabbatarians and ascetics; yet they retained a few of the principles and practices of the parent body. Often, therefore, they were called Dunkers; often, on the other hand, through a similar lack of discrimination, the Dunkers were confused with the Sabbatarians, and, in consequence, charged with their ascetic practices and heretical doctrines. These misconceptions have clung to the subject with the characteristic persistency of error, from generation to generation, and even in our own day are by no means entirely dispelled. In the realm of fiction they have found a congenial atmosphere; and even in sober history they have taken deep root.

Howe, the historian, whose book, *Virginia: Its History and Antiquities*, is eagerly sought after and highly prized by students and librarians of to-day, wrote a hundred years after Dr. Walker; yet he follows the same wrong path. Indeed, he gets far further into the maze of error, and he is probably still leading multitudes after him. In his sketch of Botetourt county (page 203), he says:

"At the small village of Amsterdam, 5 miles s. of Fincastle, there is a large brick church, lately built by the Dunkards. The Dunkers at Amsterdam are descendants of Germans who emigrated to Pennsylvania. The following, regarding the tenets and practices of this sect, is from a published account:

"The Tunkers are a denomination of Seventh-Day Baptists, which took its rise in the year 1724. [The Tunker sect originated in Germany in 1708. Beissel, who afterwards founded the monastic sect, was baptized by a Tunker bishop, near Philadelphia, in 1724.] It was founded by a German, who, weary of the world, retired to an agreeable solitude within sixty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Ephrata, in allusion to the Hebrews, who used to sing psalms on the border of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. [The terms *Tunker* and *Dunker* did arise from the mode of baptizing by immersion, or dipping, from Ger. *tunken*, to dip.] * * They use trine immersion, with laying on the hands and prayer, even when the person baptized is in the water. [This is true of the Dun-

kers.] Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders. They do not shave the head or beard.

“The men and women have separate habitations and distinct governments. For these purposes they erected two large, wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together even at their devotions.

“They used to live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except upon particular occasions, when they hold what they call a love-feast, at which time the brethren and sisters dine together in a large apartment and eat mutton, but no other meat. [The Dunkers do perpetuate the Apostolic love-feast—*a-gape*—at which the meat used is almost invariably mutton or veal.] In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. They allow of marriages, but consider celibacy as a virtue.

“The principal tenet of the Tunkers appears to be this—that future happiness is only to be obtained by penance and outward mortifications in this life, and that, as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may, therefore, be applied to the salvation of others.’”

This is, perhaps, the climax, but there is more of the same sort.

We can excuse Howe in some measure, perhaps, because he only followed in his account what he regarded as a trustworthy publication, and I have found almost the identical words that Howe quotes in Edwards' *Encyclopaedia of Religious Knowledge*; but he is grievously in error, nevertheless. As a matter of fact, many German Dunkers did settle in Botetourt county at an early period, and their descendants—most of them still Dunkers—number thousands in Botetourt and adjoining counties to-day; but what Howe says here is not descriptive, except in the particulars I have indicated, of these people, either then or now. What he says is, I suppose, true in the main of the Ephrata Society; but it is not, and never was, true of the Dunkers.

The Dunkers have been confused not only with their ascetic off-shoot, the Ephrata Society, but also with other sects better known. I quote from the Schaff-Herzog *Encyclopaedia of Religious Knowledge*, Vol.

IV, page 2404, in which place may be found a fair and discriminating account of the several sects in question:

"The Tunkers are often confounded with the other peace sects, in Pennsylvania, of German origin, especially with the Mennonites, the Amish, Schwenckfelders, etc.; but they have no historical connection, and differ from them in some important particulars."

Another quotation from Schaff-Harzog, Vol. IV, page 2403, may be allowed as fairly describing the Ephrata Society (the particular sect of Sieben-taeger with which we are here concerned):

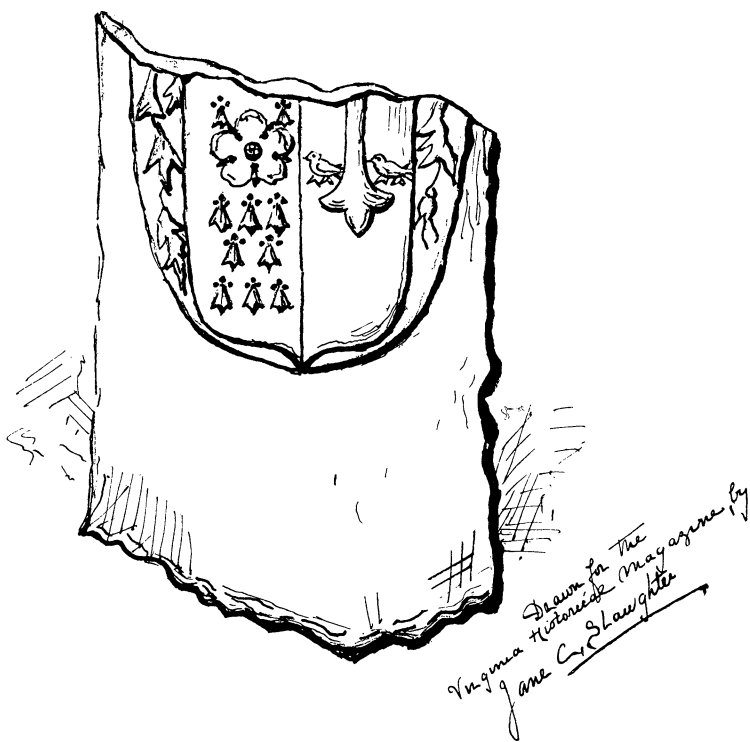
"The *Sieben-Taeger*, or German Seventh-day Baptists, are a secession from the Tunkers. They are now [1883], nearly extinct as a denomination, but at one time existed in considerable numbers at Ephrata, Lancaster county, Penn., where, under Conrad Beissel, they formed a monastic community in 1732; and colonies were afterward formed near York, Bedford and Snow Hill. Beissel, a native of Germany, came to this country in 1720, and settled at Mill Creek, where he was baptized by Peter Becker, the Tunker minister of the Germantown church, in 1725. He published a pamphlet protesting against the change of the sabbath from the seventh to the first day of the week, and also advocating celibacy as the higher order of Christian life."

It was earlier than 1732, however, probably 1728, that Beissel, who had been baptized by the Dunker bishop, Peter Becker, in 1724, began the movement which formed the Ephrata Society.

Community of goods was at first the rule at Ephrata, but was afterwards abandoned, at least in part. Celibacy was enjoined upon those who retired to the cloisters, and was recommended to others, but was not required of them. They adopted a garb similar to that of the Capuchins, and assumed, upon entering the order, monastic names.

Having now succeeded, I trust, in setting the Dunkers clearly apart—showing what and who they are not—I have only left to tell, generally and briefly, who and what they are.

The Dunkers (Brethren, or German Baptist Brethren), are a large body of Christians, living chiefly in Pennsylvania, Maryland, Virginia, West Virginia, Ohio, Indiana, Illinois, Missouri, Iowa, Nebraska, Tennessee, Texas, Washington, and California, with branch congregations and missions in Canada, Sweden, Norway, France, Switzerland, Asia Minor and India. They hold the Bible as the Word of God, and the New Testament as their creed. In faith they are orthodox and evangelical. They believe in the Trinity of the Godhead, in the divinity of each of the three Persons, in future rewards and punishments. Faith, repentance and baptism are held to be the conditions of forgiveness of sin and the gift of the Holy Ghost. They administer baptism by trine, face-forward, immersion. They perpetuate the Apostolic *agape*, or



FRAGMENT OF TOMB OF
MRS. URSULA (BYRD) BEVERLEY,
Formerly in the Churchyard at Jamestown

love-feast, in connection with the communion by bread and wine; and with these sacred rites is joined the service of feet-washing, following the example of Christ as outlined in St. John, 13th chapter. The Dunkers combat pride, and practice plainness of dress. They endeavor to avoid law suits, and teach peace in personal as well as national relations; they oppose secret, oath-bound societies, divorce, slavery and intemperance. At certain periods in their history they have opposed higher education; but the organizers of the sect were educated men, and at present they own and operate ten or a dozen colleges in the United States.

For authentic accounts of the Dunkers in brief, I would refer the reader to (1) The *New International Encyclopaedia* (Dodd, Meade & Co.), Vol. VIII, pp. 273, 274; (2) The Schaft-Herzog *Encyclopaedia of Religious Knowledge*, Vol. IV, pp. 2401-2404. For similar accounts of the *Sieben-Taeger*, see the latter of the two references just given; also *New Int. Encyc.*, Vol. II, pp. 459, 460. For authentic and complete accounts of the Dunkers, and in their connection, yet in their distinction, of the *Sieben-Taeger*, also see (1) The *History of the German Baptist Brethren*, by George N. Falkenstein, Germantown, Penn.; (2) The *History of the Brethren*, by Dr. M. G. Brumbaugh, published by the Brethren Publishing House, Elgin, Ill.

JOHN WALTER WAYLAND.

TOMB OF MRS. URSULA (BYRD) BEVERLEY.

Some years prior to the Civil War the tomb of Ursula, daughter of William Byrd (1st) and wife of Robert Beverley, the historian, remained in the churchyard at Jamestown, almost intact. A visitor fortunately copied the epitaph and sent it to a newspaper. It is as follows :

[Arms.]

“ Here lyeth the body of
Ursula Beverley late wife of Robert
Beverley, daughter of ye Hon'ble
Col. William Byrd, who departed
this life the last day of October
1698, being much lamented of all
that knew her. Aged 16 years, 11
months and 2 daies.”

During the years immediately preceding the war the tomb was mutilated, and about 1861 only a piece containing the arms was left. Dr. Frank Hall, a Confederate soldier, while doing sentry duty in the churchyard, made on July 1, 1861, a sketch of the fragment. We are indebted to Miss Jane Chapman Slaughter for the copy of the drawing published in this number of the Magazine, and for information of its existence.

The arms are Beverley and Byrd empaled. The Beverley arms are not the three bulls' heads and chevron of the book-plates; but are : *ermine, a rose gules, barbed and seeded ppr.* These are the arms on the seal attached to the will of Major Robert Beverley, the immigrant. And see *William and Mary Quarterly*, III, 234.

Though she died so young Mrs. Beverley left one son, Wm. Beverley, of "Blandfield," who has very many descendants in the families of Beverley, Munford, Kennon, Randolph and others.

It would be eminently appropriate for the descendants of this young wife, who died after such a short life, to replace a stone to her memory at Jamestown, bearing the arms and epitaph as they originally were.

SCHOOL BUTTER.

(Communicated.)

The old English word School-Butter has been used in Eastern Virginia down to within the time of people now living. Its meaning had been forgotten, but the derivation and meaning may be found in *Grose's Classical Dictionary of the Vulgar Tongue*, Revised and Corrected, With the Addition of Numerous Slang Phrases Collected from Tried Authorities. By Pierce Egan. London, 1823. Under the word School Butter, the meaning is given. "Cobbing, whipping." Under the word Cob, or Cobbing, is given: "A punishment used by the seamen for petty offences or irregularities among themselves; it consists in bastonading the offender on the posteriors with a cobbing stick [cobbing-board, we called it], or pike staff; the number usually inflicted is a dozen. At the first stroke the executioner repeats the word Watch, on which all persons are to take off their hats, on pain of like punishment; the last stroke always given as hard as possible, and it is called The Purse. Ashore, among soldiers, where this punishment is sometimes adopted, Watch and The Purse are not included in the number, but given over and above, or, in the vulgar phrase, free gratis for nothing. This piece of discipline is also inflicted in Ireland, by the school-boys, on persons coming into the school without taking off their hats; it is there called school butter."

[A member of the Society states that when he attended school in Chesterfield county, Va., about 1870-'74, that the school-boys considered the term "school-butter," when applied to them by outsiders, a gross insult.]

BROOKE.—John Waugh, Cl'k, leased to Thomas Brookes a Plantation and 100 acres of Land adjoining for 21 years, then next at 500 lbs. tobacco and cask, and upon my title first accruing finding the same in possession of James Jeners and his wife, who was Brooke's widow, and that the bounds were very far from being established principally occa-

sioned by the following patent being never laid off (then follow patents for 1,285 acres on Potowmack Creek granted to John Alexander, 1,669, etc.).—*Land Book of John Mercer of Marlboro*, p. 9.

RECORD IN HOOE FAMILY BIBLE.

(Communicated by Mrs. Alice Ashton Fitzhugh, of King George county, Va.)

Capt. John Hooe, son of Col. Rice & Frances Hooe, born Sept. 1st, 1704, died Apr. 18th, 1766. (His wife was Anne Alexander, daughter of Col. Robt. Alexander. There were other children.)

Children of John & Anne Hooe: Gerard Hooe, born Sept. 14, 1733, died Dec. 29, 1785. (Gerard married Sarah Barnes of Richmond county, who died May 8th, 1805; Seymour, who married Miss Alexander of Salisbury; Rice Hooe, who died in London; Mrs. Starke, Mrs. Washington, Mrs. Roy, Mrs. Pope, Mrs. Allison, and I believe others.)

Children of Gerard: Elizabeth Mary Anne Barnes Hooe, born Mar. 28, 1768; Sarah Barnes Hooe, born June 5th, 1770; Eleanor Barnes Hooe, born June 3rd, 1773, and died on the 31st Jan; Abram Barnes Hooe, born Sept. 4th, 1784, died June 16, 1841.

Geo. Mason & E. M. A. B. Hooe were married on Apr. 22d, 1784, by Rev. William Stuart. Their children are: Elix'th Barnes Hooe Mason (wife of Alexander Seymour Hooe, of Friedland, King Geo. county, Va.), born March 9th, 1785.

Geo. Mason, late of Gunston, born Aug. 11, 1786. William Mason, born Feb. 3rd, 1786.

Anne Eilbeck Mason, born Apr. 1st, 1791 (Mrs. Geo. Grymes), Sarah B. H. Mason (Mrs. Jack Stith), Richard Barnes Mason (Col. U. S. Army).

Thomas Mason & Sarah Barnes Hooe, daughter of Gerard & Sarah Hooe, were married Apr. 23rd, 1793.

(Mrs. E. M. A. B. Mason, after the death of her husband, George, married the late Geo. Graham, Com. Land Office, and left two children: Geo. Mason Graham and Mary Anne Graham.)

A. B. Hooe's children (3rd.): (Dr. A. B. Hooe was their 1st son); Wm. Fitzhugh Hooe, U. S. N., second son of Abram & Lucy F. Hooe, born July 12, 1807, died Aug. 14, 1833; Sarah Barnes Hooe, daughter of A. B. & L. F. Hooe, born Sept. 16th, 1804, died Dec. 30, 1804; Horatio Renalds Hooe, son of A. B. & Sarah Norwood Hooe, born Oct. 7th, 1810, died Dec. 14, 1811; Arthur Edward Hooe, born Mch. 5, 1812, died May 20th, 1836; Horatio Renalds Hooe, born Jan. 20, 1874, died Sept. 4, 1837; Mary Anne Hooe, daughter, born Oct. 9, 1815, died Nov. 7, 1816; Mary Anne Hooe, daughter, born Mch. 13, 1817, died Dec. 27, 1840; Gerard Seymour, son, born Oct. 30, 1818, died Mch. 14, 1836; Caroline Johnson Hooe, born 6th and died 7th July, 1820; Chas.

Thomas Hooe, born June 16, 1822, died Jan. 17, 1823; John Thomas Hooe, born Mch. 2nd, 1817, died Sept.

Frances Fitzhugh Hooe, daughter of A. B. & Louisa Conway Hooe, born and died May 23, 1829.

Maria Beckwith, niece of Sarah Hooe, died at Barnsfield, Oct. 4th, 1804.

* * Abram Barnes Hooe, Sr., son of Gerard & Sarah Hooe, born Sept. 4th, 1784, died June 16th, 1841. His *first* wife was Lucy Fitzhugh Grymes, daughter of Capt. Benjamin & Anne Nicholas Grymes, born Feb. 11th, 1781, died Jan. 30th, 1805. His *second* wife was Sarah Norwood Johnson, daughter of Horatio Johnson of Md. Born July 8, 1789, died Mar. 2nd, 1825. His *third* wife was Louisa Conway Fitzhugh, daughter of Henry & Eliz. C. Fitzhugh. Born Ap. 8th, 1798, died Dec. 31st 1850. Buried in Fredericksburg.

Abram Barnes Hooe, M. D., eldest son of Abram & Lucy Fitzhugh Hooe, born Dec. 5th, 1805 died Nov. 8th, 1868, in Baltimore. Married March 29th, 1838, Lucy Fitzhugh Grymes, daughter of George Nicholas & Anne Eilbeck Grymes. Born July 29th, 1812, died Apr. 21st, 1852.

Children of Dr. Hooe: Lucy Barnes Hooe, born Jan. 28th, 1839, died Feb. 23rd, 1893; Abram Barnes Hooe, born Aug. 3rd, 1840, died Sept. 22nd, 1849; Wm. Fitzhugh Hooe, born June 7th, 1842, died June 9th, 1842; Mary Ann Hooe, born Aug. 7th, 1843, died Aug. 18th, 1843; Sallie Barnes Hooe, born Jan. 30th, 1846, died Feb. 5th, 1850; Mary Barnes Hooe, born Apr. 26, 1848, died Sept. 3rd, 1885; Sarah Barnes Hooe, born Sept 1st, 1850, died Aug. 31st, 1851; Abram Barnes Hooe, born Apr. 21st, 1852, died Apr. 1st, 1853.

Lucy Barnes Hooe married Isaac Foot Hooe. Their children: Lucy Fitzhugh Grymes Hooe, born Aug. 10th, 1868; Abram Barnes Hooe, born April 12, 1871; Elizabeth Rice Hooe, born 1874; Medora Boyd Hooe, born 1875; Rice Hooe, born 1877; Robert Arthur Hooe, born 1880; Mason Foote Hooe, born 1881.

Mary Barnes Hooe married Lewis Alexander Ashton. Their children: Alice Ashton, born Oct. 21, 1871; Daingerfield Lewis Ashton, born Oct. 9, 1873; Lewis Alexander Ashton, born Feb. 9, 1875; Lucy Pratt Ashton, born May 9, 1877; Fielding Lewis Ashton, born June 27, 1880; Stuart Arthur Ashton, born Aug. 29, 1885.

NEWTON.—I am very anxious to trace descendants of Mrs. Sarah Brookes, of Falmouth, Va., and of Mrs. John McDermott, of Washington, D. C., and of Elizabeth Newton, who married Thomas Conway, of Richmond, Va., all three, daughters of Isaac Newton and Peggy Strother.

Also, descendants of John Craunell, who married a daughter of John Newton, of Leesburg, Va., and who had a daughter Anne, who mar-

ried Ranseller Bassett, half-brother to Millard Fillmore. Also, descendants of Horace Newton, who lived in Cloversport, Ky.

Also, descendants of Martha (daughter of John and Mary Thomas Newton), who married George Wise, of Virginia, and died September 19th, 1810.

Also, descendants of Roberta (daughter of Col. Wm. Stewart Newton, U. S. A., and Mary McCandless, of Winchester, Va.), who married Col. W. H. Morehead, of Virginia.

Also, descendants of — Newton (daughter of William Newton, son of Major Wm. Newton, of Stafford county, Va.), who married Robert Sandford, of Westmoreland county, Va.

Any information as to the above gratefully received.

Mrs. JOHN FRED'K MAYNARD,
352 Genesee Street, Utica, N. Y.

GENEALOGY.

THE BROOKE FAMILY OF VIRGINIA.

By Prof. ST. GEORGE T. BROOKE, Morgantown, W. Va.

(CONTINUED)

Richard Brooke, of "Smithfield," by his second wife, Sarah Taliaferro, had an only child, William, who in June, 1813, married Eleanor Smith, daughter of Col. Larkin Smith and Mary Eleanor Hill, of "Rickahock," King and Queen county. A daughter of this William, Fenton Brooke, married, Dec. 13, 1832, Benjamin Hodges Smith, of Salem, Mass., son of George Alvin Smith and Lydia King Smith. Fenton Brooke's marriage took place at "St. Julien," the home of her half-uncle, Judge Francis T. Brooke.

(d) This verbal will of John Taliaferro, the authenticity of which can not be questioned, seems to prove that he died either a bachelor or a widower without children, for in the absence of proof to the contrary, we are not to suppose that in his last will he would have given all his property to his brother Francis and his "sister Brooke" without even mentioning his wife or children if he had a wife or children.

(e) To the *lawyer* this will is an interesting instance of a verbal will of personal property by a testator *in extremis* allowed by the Statute of Frauds, 29 Charles II (1677); as a will of realty it was void for not being in writing. It would seem to have been void as a will of personalty also, because the Statute of Frauds imperatively required that all verbal wills should be witnessed by the *oaths* of *three* witnesses; the oaths